TIDINGS
FROM
A. B. F. M. SOCIETY
IN
BENGAL-ORISSA, INDIA.
James L. Phillips Bible School Number.

Printed at the Orissa Mission Press.
### Bengal-Orissa Field Directory

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Mrs. Kitchen.  
Miss Grace Hill.  
Miss Naomi Knapp.  
  Midnapore, Bengal. 
Miss Ruth Daniels.  
Rev. H. C. Long.  
Mrs. H. C. Long.  
Dr. Mary W. Bacheler.  
  Kharagpur, B. N. Ry.  
Rev. E. C. Brush.  
Mrs. E. C. Brush.  
  Jamshedpur, B. N. Ry.  
Rev. Z. D. Browne.  
Mrs. Browne.  |
Mrs. Howard.  
Hatigarh, via. Jellasore.  
Mr. George Ager.  
Mrs. Ager.  
Ballasore, Orissa, B. N. Ry.  
Mr. V. G. Krause.  
Mr. Lloyd Eller.  
Mrs. Eller.  
Miss Ethel Cronkite.  
Mr. William Dunn.  
Mrs. Dunn.  
Miss Sarah B. Gowen.  
Miss M. I. Laughlin.  
Mr. and Mrs. Gilson.  |

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Four subscriptions $1.00.
THE BIBLE SCHOOL IN RETROSPECT.

Dr. Mary W. Bachelet.

The necessity of systematic training for Christian workers was realized by the earlier missionaries, and even before the Bible School was organized and formally opened by Dr. James Phillips, something had been done individually in the different stations. I have often heard Rev. E. C. B. Hallam say that he was the first to hold such classes.

When Dr. Phillips returned from furlough in 1878 with a generous endowment for the Bible School, he took up about six acres of land between the two Mission houses, and enclosed it with a good cactus hedge. In the old days when Midnapore was a frontier military station, there was a row of a dozen or more strong, one-room brick buildings for storing ammunition. Later, as the country became more settled, and Midnapore ceased to be military headquarters, these were no longer needed. Several were on the land taken up for the Bible School, and were easily and inexpensively adapted for the use of the students. (They are called "Goomtees," and the latest name for that cluster of houses is "Goomteerpore").

Dr. James Phillips was the first principal, and for seven years devoted himself to this work. He laid great emphasis on practical work, and the students spent much time out in the district among the villages, visiting from house to house, as well as preaching to groups as they found or gathered them. They held Sunday Schools in various places. They had debating societies for discussion, led meetings in the church, etc.
Another feature of their work was preaching in the town every evening, the several preaching stands being occupied by the students accompanied whenever possible, by an older and more experienced worker to help them out if subtle argument proved too much for them.

In his report of his first year’s work, Dr. Phillips says, “The object of the school is to train candidates for missionary work in Bengal. The chief text book is the Bengali Bible, and a thorough knowledge of the Sacred Scriptures is aimed at as the motive power and the inspiration of all true Christian effort. The School will be conducted so as to be a help to those native workers already in the field, while it will seek to impart systematic instruction to younger persons who hope to become pastors, evangelists, teachers, Bible Readers, colporteurs, or engage in any other department of Christian service.”

A little later it became the fixed policy of the Mission to require all Mission workers to take courses in the Bible School, the missionaries feeling that the teachers in the schools with the young of impressionable years in their hands, and the colporteurs, carrying the printed messages of the Good news needed the same sort of training as those in more directly and exclusively evangelistic work.

This policy naturally brought many young men to the Bible School and we read in the old reports twenty and twenty-two names on the rolls. Not all, of course, stayed through the whole course; they naturally weeded themselves out, sometimes during the first year. This would seem at first sight to be greatly discouraging; not so when we think of the inevitable effect of even a short time spent in the strong Christian atmosphere of the School, full of Christian work, and inculcating the highest ideals.

Students were expected to be able to tell Bible Stories accurately, acceptably, and appropriately. The rudiments of Sanscrit, the classic, stately mother of so many of the languages of India was in the regular course; also English, with its wealth of inspirational literature. The idea in connection with the latter was to give the students a good start, which they could, if they wished, follow up later, so as to avail themselves of advantages not afforded by anything in their native tongues.
In the absence of the teacher, I was sometimes called on to take English classes, and though I had no training for that work, I joyfully undertook to substitute. I well remember trying to get the boys to divide their words as we pronounce them, but they much preferred their own methods, and persistently said “cā-mel” for camel, and “up’n” for upon. Sometimes I had write them compositions, and these were most entertaining. “Itch of about,” is perfectly good Bengali idiom, and the feeling expression, “It is very suffer and very comb,” tells its own story of the troublesome affliction, which may be relieved by washing with “carblick sope.”

Sometimes the wives of the students have done practical active missionary work, holding Sunday Schools, visiting from house to house with more experienced Bible Woman, etc. Classes were held on the verandas, or any other available place in the bungalow of the one in charge. At one time they were held in the school house, which was originally built for the girls’ school, and is now used by Miss Daniels as a school girls’ hostel, and it

Dhananjoy Saren and family.
A Santal young man, who has a keen mind, and should make a good preacher.
was then that the desks were made which are still in use. That was during one of my father’s principalships. In those days we used to buy our kerosene oil in boxes, each containing two six-gallon tins of oil. Boxes and tins were always carefully saved, and put to various uses. When desks were needed, Father took some of these boxes apart and fashioned them with little else into the needed desks. Later when the School moved into its fine new home, these same desks went into the rooms for the use of the students.

A woman’s department has been a feature from the first, and for years the Bible School supplied our teachers for the zenanas and girl’s schools. Secular subjects as well as religious were taught. Government used to give a grant for the work among women, and periodically the one in charge was required to report the names and qualifications of the teachers and there was never any question of the fitness of those holding Bible School certificates.

Since Miss Butts had charge of this department, the work has varied a good deal, according to the time someone already with full work, could devote to it. It reached its best in Mrs. Holder’s time, when she, with others, taught regular courses for the training of Bible women. Some of these students are doing fine work to-day. Last year the wives of the Bible students had classes in the Old and New Testaments, and in spite of the little children in the homes, and other household cares, the women were prompt and regular in attendance, and did good work.

Deacon Deering of Portland, Maine, gave the money for a school building, which Dr. Burkholder designed and built between 1894 and 1898. Strong faith and abundant hope for the future led the founders to plan and build accordingly, and so we have Deering Hall, a worthy memorial of a worthy man. It has seen many activities besides those connected with the School. Its two pleasant south rooms are occupied by one of the teachers. Its fine central hall is often used for public meetings. The large gatherings of the Yearly Meeting and the Women’s Conference were held there this year.
During its 46 years, the Bible School has had many principals, each giving of his best to this work, always emphasizing the central subject, The Book of Books, while each contributed of himself in minor details. Many young men have gone through the prescribed courses and gone out to work for the Master. Still there are urgent calls for more, and work in abundance awaits the earnest student.

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"WHAT THE BIBLE SCHOOL HAS DONE FOR THE MISSION."

Of all the graduates of the Bible School both dead and living, Rev. Sachidanada Ray stood first and foremost. He had exceptional qualities of the head and heart to win souls for Christ and His Kingdom; though dead, yet he liveth in our hearts.

Of all the living graduates of our Bible School, everybody is familiar with the name of our Rev. Notober Singh, the Lion of the preachers, the great revivalist, a man full of faith, prayer and power. He "goes about in the strength of the Lord," visiting the Churches, exhorting the brethren "to walk in the way of the Lord" rescuing the perishing, reconciling the dissensious in the Churches, in fine, strengthening them in all possible ways to the glory of God.

The next graduate of the Bible School—worthy of the name of a pastor—is the Rev. Koilas Chandra Mahapatra—the Mephibosheth in physique—the Peter in the pulpit at Khargpore. His congregations are all railway employees who are more or less dead, so our little "Elisha goes about with a little salt in a new cruse" to make them "living souls." He has the stamp of manhood to fight the battles of life for Christ and His Kingdom.

The pulpit of Jamshedpore—a new station—is manned by our Rev. Amrita Lall Maity, another fruit of the Bible School. He is a true
"Minister of God," "feeding the lambs and sheep" of Jesus with "the bread of life and the living waters," entrusted to him by his Lord and Saviour. Leaving his "ninety-nine," he always goes in quest of "one that is lost." His sheep know him by his voice and greatly love him.

The great hero of the Bible School was our late Brother Samuel Pundit—the Methuselah, and the Gomalial of the present preachers and evangelists of our field. He was the tower of strength in the Bengal field and we praise the Lord that his "mantle" has fallen upon Brother Biswas, his successor. From start to finish of his career he was a "good steward of mysteries of God." His Indian colleague for awhile in his work was Rev. Champai Murmu.

Of all the Santhal graduates of our Seminary, the name of Rev. Debnath Marandi stands topmost. He is now one of the visitors of the Churches along with three Indians and two Missionaries—Messrs. Long and Kitchen. He goes out "in the name of the Lord to the desert that it may rejoice and blossom as the rose," "and instead of the thorn shall come up the fir tree, and instead of the Briar shall come up the Myrtle tree." He is the man in our field who has brought many "other sheep" of Jesus to his fold. He is ever ready to unstring his purse for the support and education of the helpless.

One of the ex-scholars of the Bible School but now an independent and voluntary worker is Rev. Charles Das; the Lord feeds him with bread and water, and he "feeds his lambs and sheep" with the "Bread of Life."

We pray to the Lord of the harvest to raise from amongst us men of his calibre to work independently in his field. We hail the day when His field shall be filled with such workers.

Without the direct aid of the Missionaries some of the Alumni rescued from "adultery with stocks and stones," such men as Lochmon and Sheva Patra of Kalamati, and blessed be "the blood of Jesus that cleansed them from all sin and made them whiter than snow" and they are now "made partakers of the spiritual things."
Almost all the preachers, lay and ordained, of the Mission, are offspring of Midnapore theological seminary. It is they that take their stand in all the avenues of Christian workers in the Mission, and serve as “watchman” to proclaim “the hour of the night.”

H. N. Sircar.

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DUKHA HASDA.

We first met when I was looking for a bearer. It had been a long search, for I had high ideals for the man who was to be my personal helper, but Dukha Hasda filled the bill. His physical qualifications were not his only recommendations. His morals were satisfactory. He had a clean record. No danger of thefts or of entangling amours with such an honest face in my employ. His trustworthy old Santal mother, the ayah in the house across the way, was as pleased as I with the arrangement, and she helped to keep her son in trim for his new tasks.

Although he belonged to a primitive, aboriginal race, still he was capable of thinking for himself. When his Sahib took to himself a wife, he soon followed the example, and in this choice he showed real character, for the mother was inclined to select a child wife, but he, acting on my advice, declined with dignity and chose the elder sister, a fully grown young woman as well educated as he.

As a bearer, though he did not learn quickly, he learned well and did his work faithfully. Moreover he was trustworthy, an attribute not common in an Indian servant.

After two years in our employ, he applied to his church for a recommendation to enter the Bible School. But the wording of his application was unfortunate. He meant to say that he felt weak and unable to do the Lord’s work, and wished to have the training of the Bible School to help him. The church read it thus: he was weak and unable to perform his present tasks, so he wished to slip into an easy job. Naturally the husky fellow was refused the letter of recommendation. Many would have felt
chagrinned, and perhaps have become sullen and resentful under such circumstances. Not he. His work was done just as well and as cheerfully as before. With Santal persistence he again applied the next year, and this time he was accepted.

After two years of study with fair grades, he was sent to a little Santal church, half of whose members had gone over to the Roman Catholic communion and later had fallen into the habit of drinking handia, Santal strong beer. Dukha is not a public speaker, but his big asset is a smile which betokens a large and friendly heart. He makes friends. After two years, when he came back to the Bible School to continue his studies, he had won back almost every wandering sheep from nominal allegiance to Rome and from the bondage of liquor to clean Christian living.

It has been a pleasure for us to renew our acquaintance with him in the school this year, to know his modest, capable wife better, and to see their two sturdy little children who are a real help in the village work. Last week we saw the whole family off on their way to Chitrakulator, another village with a church that needs reclamation. We shall watch with interest what Dukha can do there in these three months of the cool season.

M. R. Long.

LIFE AND CONVERSION OF LOCHMON MAITY.

Lochmon was born October 31, 1885, in an orthodox Hindu family at Contai. His father was anxious that his son should be brought up in the creed of his ancestor. He sent his boy first to a primary school for his education and then to a Middle English School. At the age of eighteen Lochmon lost his father. He was left without means to prosecute further studies, and so he had recourse to the life of a pedagogue. While a teacher he began to study the Hindu Shastra (Scriptures) for a time,
and then enrolled himself as a voluntary Hindu preacher. Hinduism could not satisfy the hunger of his soul, so as days rolled on, he, one day came in touch with a follower of Nanak—the great founder of the Sikh religion of the Punjab—and became the disciple of Nanak and left his home and all, and went on a pilgrimage to some of the famous shrines of India in company with other pilgrims. What he said there could not bring peace of mind, so he renounced their company, returned home, and

Lochmon Maity.

Who is able to give a reason for his faith, having tried both Hinduism and the Brahmo Samaj before finding Christ.

resumed his usual work. This time he fell into the hands of the Brahmos who gave him a few books to study Brahmism—the reformed and modern Hinduism. Some of the teachings of their religion touched him, and they prevailed upon him to embrace their faith and to attend regularly their place of worship.

One day three Christian preachers visited his school in the course of their itinerant work. Lochmon related to them the different phases of his
faith and said that ancestral religion was a sinking ground, and that he was gradually going down in deeper despair. One of the preachers quoted to him the memorable invitation of Jesus, “Come unto me, all ye that are weary and heavy laden and I will give you rest,” and invited him to Sunday service. The message delivered in the Church was: “I am the way, the truth, and the life.” The verse went home to his heart. He began to ponder it to find the truth of it. He hovered two years between life and death—Christianity and Hinduism—and at last one night all of a sudden the effectual fervent prayer opened the door of heaven and brought the breath of life and he became a living soul, a proof of which he gave on the 18th May, 1919, at the site of baptism at Contai Church. Before taking the outward sign, he gave out, “I know whom I have believed, for I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come shall be able to separate me again from the love of God, which is in Christ Jesus our Lord.” He then felt a call to become a preacher among his own people.

To get more of “the treasures and wisdom that are hid in Christ,” he came to the Bible School in 1921, and searched them diligently for two years, and then left it to give away what he received to his benighted countrymen. By the middle of 1924, he was invited by the Midnapore Church to be her pastor till the re-opening of the Bible School. To have greater understanding and conception of spiritual things, Lochmon entered the Bible School once more; when the term was over, he was invited again to take up the pastoral work in the same Church, and he is still a pastor.

H. N. Sircar.

CHINTAMONI BEHERA.

Chitamoni is an Oriya Student of our Bible School and carries an interesting past behind him. On his conversion into Christianity he was abhorred and menaced and had to undergo the direct domestic and social
hardships which he all overcame patiently and with the delight of a
gainer. Even his "better half" deserted him and began to cast the
most indignant looks on him. None of his Hindu relatives would eat
with him, nor even his brothers and parents. Things became increasingly
difficult, to the extent that his very life was sought to be destroyed. But
this new believer had truly sanctified his soul to the Lord who died for
him, and boldly faced the threats of the world. He delights in his
realisation, now, how the hand of God mysteriously operates to the good
of those who remain firm in their faith in Him. Not only the storm is
past now, but the calm that has followed has a doubly refreshing in­
fluence on his mind, since he has found a better companion of life and has
gained his brother, too, for the Kingdom.

Some time afterwards he found a place in the Bible School, and
after two years' training went out to the field better equipped. Two
years' satisfactory service in the field has enabled him to come again to the
Bible School to complete the advanced courses.

He is a typical specimen of his race, slow, plodding and patient in
his studies. He is decidedly the best in my music class, and has made
a considerable advance both in the vocal and the instrumental parts. He
is, also, a remarkably good talker, and has some genuine missionary
zeal in him. We cherish great hopes concerning his future.

D. K. Biswas.

OUR NEW INSTRUCTOR.

For some time we have felt the need of a man with at least a
college training to instruct the young men who come to the Bible School
in advanced subjects. This need is the more urgent as the theological
books printed in Bengali are very few, and it is therefore necessary for
the instructor in the more advanced subjects to prepare his lectures from
reading books in English. Mr. Sircar supplied this need for several years
but since taking up the work of the local Y.M.C.A. in 1923, he has had little time to spare for any thing else. When I returned from furlough last November, I was at a loss as to how to carry on the advanced classes which were called for by a number of students, some of whom had completed their junior course as much as six years ago. Without much hope of securing a really well equipped man in so short a time, (the Bible school begins the 1st of March), I went to see Rev. A. Jewson of the English Baptist Mission in Calcutta. He at once directed me to a young man who had been teaching in high school, and had been recommended by one missionary as a student for the ministry. He had left his last place of employment because it was an unhealthy climate. His qualifications were above what I expected in one who had not taken a theological degree. The whole combinations of circumstances seemed to be Providencial. As a result, Mr. Dhirendra Kumar Biswas became an instructor in the Bible School.

His father was very highly thought of by the missionaries who greatly valued his spiritual qualities as well as his education and ability as a leader. His son has not only passed the B.A. degree, but he has also specialized in Hebrew, philosophy, and Comparative Religion. This "broad" training has not robbed him of depth, as sometimes happens, and this was clearly shown in his address before the Yearly Meeting of all the churches of this mission. In this address he compared the Bhagavat Gita with the Bible, and at the end forcefully showed the Supremacy of Jesus Christ. All were pleased. Not only has he intellectual equipment, but he has a sincere interest in Christian work, takes an active part in the affairs of the local church, and directs the students in their practice work. Being himself a hard worker, he sets a good example before the students. Added to this he is able to instruct the boys in music, and sets before them the example of a calm and dignified temper. We hope that he may be with us many years.

Herbert C. Long.
FUTURE POSSIBILITIES.

"Hitherto hath the Lord helped us." But the future has a greater interest for us than the past, being full of very bright possibilities. We do not, of course, seek to interpret these possibilities exactly from the viewpoint of a scientist or of an idealist. Our aims have a practical ground, our activities connect chiefly the near future, our hopes move round real Christian interest and our desires respond to the true call of the country's need. Yet, a great realisation of the Christian ideals in India in the long run never falls out of our way. Thus, under certain conditions, we would have counted these possibilities as probabilities soon to grow up into actualities.

What are these possibilities? Are they such as pertain merely to stupendous buildings standing to proclaim a huge organisation? No! Such things will be but the monument of our own folly and the laughing stock of generations to come. These possibilities cannot be adequately understood until we have made a thorough research into the soul of India as manifested in the light of to-day.

India, at the present day, has three great problems before her to solve. The first is Unity, the second Purification, and the third, as called by J. P. Jones, "Krishna or Christ," all blended into the one great problem of Elevation, practical, social, and religious. The best service we, the advocates of Christianity, can do in India, to-day, is to call her attention to the fact that our religion is richly endowed with the truest solution of her problems. Thinking men will agree with me that we should take India in her very problems, and thus make a sure opening for pushing on the great cause of evangelisation. While the National Movement in India aims at the fusion into one national whole of all the different and discordant demands that constitute the population of India, we could herald the truth that religion is the strongest of all the elements which go to constitute nationality and that it is Christianity alone which identifies itself with the true cause of freedom in every land and tends truly to unite all men in one great brotherhood. While social purification in India
is sought for, we could make use of our glorious privilege to tell how the
social ideal of Christianity is the most powerful force that has ever
moulded the thoughts and swayed the destinies of civilized man. While
the Indian mind swings in suspense to select between Krishna and Christ,
we could step forward to show how in Christ is focused every ray of light
that shines in Hinduism, how He is the crown of the faith in India how in
Him all human wants are met and all human needs fulfilled, and how
belief in Him leads to a gradual approximation to the Divine Nature, the
highest goal of humanity and the sum of all human perfections. Are
these mere idle dreams of fancy? No. They all dwell in our Bible
School as possibilities. Here we unite at least three typical races of India,
viz., Bengali, Santal and Oriya, through whom we hope to diffuse life and
truth far and wide.

We next come to the Indian Christian Church in which rests our
final hope of victory. Here, unlike the situation in the boat of Galilee,
Christ is awake, but His disciples are asleep. Indeed, the Church has not
yet, in any real and deep sense, taken up the work, has not fully risen to
a sense of the imperative duty of evangelising her country, and has
hitherto been only “playing at Missions” as Dr. Duff used to say. The
very lamentable truth about her is that she herself stands in need of unity,
purification and choice. Her Sun is often veiled up by her own clouds.
She has not even been able as yet to enter into a congenial relationship
with Missions. These are also problems, and for us to solve, the solutions
all abiding in our Bible School as possibilities.

The situation urges the necessity of a set of trained men and
women, a strong band of untiring toilers, who will adopt the remodelled
methods of religious propaganda in India, enter into the feelings of the
Indian mind, control the religious thoughts of the country, who, with an
eager desire and self-denying effort for the salvation of their kindred,
will, not only preach Christ, but live Him out, and will carry the great
battle into the very strongholds of the enemy. To prepare such men for
special usefulness has been the aim of our Bible School. We seek
also to forward the movement for the independence of the native Church from foreign cash and foreign control, and to diffuse and sustain a missionary spirit through our pupils. Our striking success lies still beyond, but is, by all means, possible.

At present we are limited to our own Mission preparing worthy ministers for the Church, efficient preachers for the open field and useful teachers for our school. But, in future, people of other Missions may send their men here for religious training; one is Wesleyan Methodist, for there are only two other junior theological institutions in Bengal; one is Wesleyan Methodist, and the other has proved almost a failure for the following reason:—the training, there defeats its own aim, since men of small means and ordinary education, when under training there, acquire a higher standard of living than they can maintain when they go out.

It has been our plan to train also the wives of the students; for an ignorant wife must be a serious drawback to any pastor or evangelist. Besides, we lay a special importance on the practical side of the training and try to inculcate in the students a spirit of service, since, without these, students often turn out to be excellent iconoclasts, but very bad "fishers of men." We also realise the necessity of giving some amount of religious training to our school teachers whom we engage in mission schools with the primary object of furthering the cause of the Kingdom. We believe that these ends we have in view are all attainable.

It is our earnest hope that our needs be met and the day come, when all the above possibilities, that cheer us now from a distance, will become viewed as facts of history, to our own delight and the Lord's glory.

D. K. Biswas.

NEEDS OF THE BIBLE SCHOOL.

Perhaps the best building in the Mission is Deering Hall, the home of the Phillips Bible School. That, however, does not mean that we are
better equipped to carry on our work than any other institution. Class
rooms are very necessary to a good school, but other things as well may
be required; and in our case are required.

Probably our most urgent need is a house for a teacher. For years
Rev. Champai Murmu has been living in one of the larger "gootties," or
cottages, for students with families. It has been possible for him to do
this because his daughters have been in school at Bhimpur; but when he
wishes to bring his family here, we ought not to expect them to live in the
cramped quarters of a "goottie"; nor is it consistent with the dignity
which ought to attach to a teacher in the Bible School.

Perhaps some one will say, "Why not rent?" The answer is that
often no suitable house is obtainable; and if it is, it is in such bad repair
that the owner cannot put it in shape, and wants the Mission to do it.
With prices of labour and straw going up, that is an expensive proposition.

Another good reason for wanting a teacher's house of our own is
that one teacher, at least, ought to live in the Bible School compound so
as to keep an eye on the students. For the most part, they require very
little watching, but sometimes when a crowd of young fellows get together
there is a temptation to play instead of work. And not infrequently we
have one or two students lately come from Hinduism. These young men
are uncertain quantities. They may turn out to be some of our best and
most enthusiastic preachers; but there is also the possibility that they
may bring along with them non-Christian ideas, and the steadying influ-
ence of an older and wiser head may spell the difference between their
failure and success as preachers.

As the Bible School grows, one teacher's house will not be sufficient;
we shall certainly need a second. Even now, we could use two teacher's
houses very nicely, for Mr. Sircar, whose principal work is the local Y.M.
C.A., but who also does some teaching in the Bible School, is living in
two unused rooms in Deering Hall. When these rooms are required for
classes, as they may be even next year, we do not know what we shall do
for living quarters for Mr. Sircar. It is a sad fact that in Midnapore, one of the oldest stations in the Mission, there is only one good house owned by Mission which is suitable for a worker with the equivalent of a high school education.

If the school is to grow, a hostel for bachelor students will be necessary. Usually when single boys are attending the Bible School, they sleep in the room over the driveway, and eat where their food is cooked at one of the goomties, or in the servants quarters in the adjoining compound. This arrangement is not very satisfactory, but the boys of our Mission have tolerated it. But if we expect to enlarge our field of usefulness, and take in boys from other missions, we cannot expect them to put up with such inconveniences.

Deering Hall may be the best built building in the Mission, but even well built buildings need to be kept up. Just now, the doors and venetian blinds, and their frames require two good coats of paint to preserve the wood, and keep the Bible School from having a run down appearance.

Another thing that is badly needed is decent furniture. The boys are still using desks made about thirty years ago out of Kerosene tin crates. They may have been comparatively fine things then, but time and use, and improved general conditions have put them entirely out of the running. How can we expect people to respect the Bible School, when the students sit at these rough, ancient, soiled, and worn out desks, while the girls' school, a hundred yards distant, is equipped with up-to-date, substantial furniture of polished wood? We would be ashamed to ask a boy from another Mission to sit at the desks we now have to use. We must have new furniture.

These are only the immediate needs. Without them we cannot hope to grow; and we may even lose ambitious teachers, who see no hope of progress. On the other hand, at a comparatively small capital outlay, the possible range of service may be greatly increased, as the following figures will show. The total expense last year for two teachers and nine
students and their wives (the missionaries' salary not included) was Rs. 3,200. It is obvious that an efficient staff can teach twenty boys as well as nine, provided they are in the same classes. Consequently, by the addition of the items we have just mentioned, the capacity of the Bible School might easily be doubled with no additional cost, provided the stipends of village teachers and boys from other missions be furnished by those sending them. The cost of these improvements and additions is as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher's house</td>
<td>Rs. 3,000</td>
</tr>
<tr>
<td>Painting Deering Hall</td>
<td>500</td>
</tr>
<tr>
<td>New Furniture</td>
<td>850</td>
</tr>
<tr>
<td><strong>Total approved by the Board</strong></td>
<td><strong>Rs. 4,350</strong></td>
</tr>
</tbody>
</table>

Made of Packing Cases
30 years ago, this desk is still in use.
Not yet presented to Board, Hostel for from twelve to twenty boys ... ... ... ... 4,000

Total immediate requirements for advance ... 8,350*

From this it will be seen that a capital outlay whose interest at 6 p. c. would be about one-sixth of the present annual running expense, the capacity of the Bible School could easily be doubled and more than doubled: its usefulness, we trust, increased two-fold. By gradually putting more of the expense of the students on those who send them, we hope to be able to increase our staff as need requires without increasing our budget for some time to come. But—**WE NEED A TEACHER'S HOUSE, FURNITURE, AND PAINT, AND A HOSTEL FOR BACHELOR BOYS.**

**Herbert C. Long.**

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* At the present rate of exchange, about Rs. 270 to $ 100, this would amount to $ 3092.59.